

CHURCHMAN'S MAGAZINE.

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CONTENTS.

	Page.		Page.
Sermon on Heb. i. 14,	321	POETRY.	
On the Ancient Egyptian Supersti- tion,	325	Ode to February,	350
Liturgical,	326	Hymn,	ib.
Letters to Candidates for Holy Or- ders. Letter II.	328	LITERARY AND PHILOSOPHICAL INTELLIGENCE	
Biographical Sketch of Rev. George Keith,	331	Review of Philosophy of the Human Mind,	351
On the Translation of the Bible, &c. .	334	Paraphrase of portions of Scripture, .	ib.
Biblical Criticism,	340	Antiquities of the Christian Church, .	ib.
ANECDOTES, GLEANINGS, &c.		Doddridge's Sermons,	ib.
A Rabbinical Story,	341	Translation of the Prayer Book and Homilies,	ib.
On instruction of Children,	ib.	ECCLIASTICAL INTELLIGENCE.	
Lord Bacon on the Liturgy,	342	Palestine Mission,	352
Remarks on the notices of Com. Mac- donough's death,	343	Society for the advancement of Chris- tianity in Pennsylvania,	ib.
Bishop Griswold's Address,	ib.	Ordinations,	ib.
Answer to the Connecticut Obser- ver,	348	Notice to Correspondents,	ib.

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HEBREWS i. 14.

*Are they not all ministering spirits,
sent forth to minister for them,
who shall be heirs of salvation.*

THE Apostle is here speaking of angels, whose existence is sometimes called in question by those, who are fond of reducing their faith to the standard of their senses.—But of such it may be asked, as Paul does of Agrippa, why should it be thought a thing incredible with you, that God should create angels, spiritual beings, of higher powers and faculties than men, and appointed to inhabit a purer region of his creation. His wisdom and power are certainly sufficient, and there is room enough between our imperfect, weak natures, and his unbounded perfection, to place infinite orders of being, each rising above the other in excellency. In his Word we are informed that he has created such beings; some of whom fell by transgression, like their weaker fellow-beings, and are now reserved under chains of darkness: While the rest *are ministering spirits*, (having preserved their fidelity to God,) *sent forth to minister to them who shall be heirs of salvation.*

It will be pertinent then, to take a cursory view of what the Word of God informs us, concerning the ministry of angels; in order to learn wherein it consisted; and hence to deduce some practical

consequences, and useful reflections.

And in the first place, it is worthy of remark, that we usually find them employed on errands of mercy and good-will to men. Three were sent to Lot, to rescue him from the destruction that awaited the wicked inhabitants of Sodom and Gomorrah, to warn him of his danger, and lead him out from the dreadful overthrow of those ill-fated cities; which office the Word of God informs us they performed. Again, we find an angel comforting and supporting Hagar in the wilderness, when she had been turned out by her mistress, and in danger of perishing with hunger and thirst. An angel was sent to make known to Abraham the will of God, that he should have an heir, whose seed should inherit the promised land. We find mention made of their appearing at other times to Abraham, to Isaac, and Jacob, to reveal God's will concerning themselves in particular, or concerning his people in general: for indeed we know that the whole Old Testament was revealed to man, by the ministry of angels; since the apostle to the Hebrews says, *for if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompence of reward, how shall we escape if we neglect so great salvation, spoken unto us by the Lord.* Here it is manifestly taken for granted, that the law, as given by Moses, and the prophecies of all the prophets af-

terward, were administered to them by angels; for this was the word that remained steadfast. But we are more explicitly told by the same Apostle to the Hebrews, that *the Covenant was made with Moses by angels in the hands of the Mediator*; the same Mediator who afterwards came, and in person established the new covenant, and wrote God's law in our hearts. That same Mediator who before had spoken unto men by angels, at length came and spake unto them by his own mouth.

But to proceed: God tells Moses and the people of Israel in the wilderness; *Behold I send an angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared*; which commission was executed, for their enemies were unable to stand before them, and all the powers of nature were leagued with them: rivers were divided—fenced cities fell down to give them way—winds and storms fought for them—the sun and moon stood still in their places, to give them time to conquer.—All this was doubtless by the power, which God gave their guarding and protecting angel.—Sometimes indeed in the Bible, angels are represented as going forth with a commission to destroy; as when David had sinned by numbering the people, an angel stretched out his hand upon Jerusalem to destroy it. So also the angel of the Lord went forth and slew in the camp of the Syrians, an hundred four score and five thousand. In this employment, however we do not often find them; but almost always in doing good to individuals or nations. In that wonderful dispensation of mercy to the whole race of men, the incarnation and birth of a Saviour, we find the ministration of angels often mention-

ed. An angel appeared to Joseph before his birth, and multitudes of them to the shepherds of Bethlehem, when he was born, singing and giving glory to God in the highest, rejoicing at so much mercy and good will manifested to men. An angel again warned Joseph when he was in danger from Herod, to flee into Egypt. When our Lord had been tempted in the wilderness, *angels came and ministered unto him*; and again at his agony in the garden. They were present at his resurrection, and were the first to proclaim the joyful news to his weeping followers: *they said he is not here, he has risen from the dead; behold he goeth before you into Galilee*. The apostles and first preachers of the Gospel were frequently delivered from perils and dangers by angels. When all the apostles were imprisoned at Jerusalem, as we read in the fifth chapter of the Acts; *The angel of the Lord, by night, opened the prison doors and brought them forth*. Again, when Peter was imprisoned by Herod, with a full intention to put him to death, *The angel of the Lord came upon him, and a light shined in the prison; and he smote Peter on the side, and raised him up, saying arise up quickly.—And his chains fell off from his hands, and the angel said unto him follow me, and he did so—and when they came to the iron gate, that leadeth unto the city, it opened to them of its own accord*. And like deliverances were wrought for other true servants of God. And finally in the Revelations of St. John, we find that angels are represented as having much to do in carrying on God's dispensations towards the church, and bringing about the great and final consummation of all things, which is perfectly conformable to several of our Lord's parables; or

particularly that of the wheat and the tares, when he says, *the harvest is the day of judgment; the reapers are the angels, who shall gather out of God's kingdom all things that offend, and cast them into a lake of fire and brimstone.* Lazarus is also said to be carried by angels into Abraham's bosom; by which it should seem, that it is one part of their office and employment to convey the departed souls of God's faithful children to the regions of rest and joy. From all these and many other passages that might be collected, we may deduce what is the office of angels according to the appointment of God; that they are *ministering spirits sent forth to minister to them who shall be heirs of salvation*; as it is expressed in the text That God employs them in carrying on his moral government of the world; and sometimes the powers of nature are controlled by them, to produce miraculous effects. That they watch over, guard and protect God's true servants in the hour of danger; support and comfort them in the time of distress. We may conclude that they do these things not only for individuals, but also for nations and communities; since we find them so doing for the Jews and indeed for the whole human race, by the interest they took, and the part they acted at the birth of a Saviour. Nor let any one object to this conclusion, by asking, are we sensible of any such assistance and protection? True we are not sensible of it, nor are we sensible of the power and protection of the Almighty, otherwise than by the conclusions of reason, and the declarations contained in his word. Since miraculous interpositions have ceased, and God no more manifests his power to our senses, we are no

more to look for sensible appearances of his ministers, to guard and protect, to inform and guide us in the way we should go. But still we have reason to think they are about us in all our ways, in all we do; for they have no more altered their nature than God has changed his: and hence we may conclude their employment is the same as it ever was.

Having thus considered the nature and employment of these blessed spirits, we now proceed to some practical reflections, deducible from these considerations. The text assures us that they are *sent forth to minister to them, who shall be heirs of salvation.* Let this consideration excite us so to live and conduct, as that we may deserve, and obtain their ministry. Let us so please God, as that we may be entitled to their favour and approbation. As they themselves are good and holy, they can delight in none but those who are so; nor will they be sent to minister to others. If we would duly consider that we are surrounded by such pure beings, it could not fail of checking our evil thoughts, and desires; it must restrain our hands from every wicked action, and our feet from running to evil. When we are tempted to anger and malice, it must assuage the storm; when about to open our mouths in profanity, in violation of God's name, to reflect what company is going to hear, must seal them up in silence. When going into scenes of intemperance and unlawful worldly gratifications, to think what guests we endeavour to force along with us, must set a double guard of care and watchfulness on our desires. When engaged in the necessary business of life, to turn our thoughts frequently on the guards with which we are surrounded

could but controul our too eager desires after things temporal, and lead us to contemplate that spiritual world, from whence these glorious beings descend to watch for our good. Perhaps this minute, should we say to ourselves, one has come from the presence of God, to watch and observe whether my affections are placed on things above, or on things on earth; whether I am serving God or the world; doing good or evil; and will make a true report in the courts in Heaven. Truly believing, and seriously reflecting on these things, should we dare to sin against God and injure our fellow men? The subject then we have been considering, is not a mere matter of speculation, but may be productive of many good consequences, and lasting benefits in the conduct of our lives, by restraining us from evil: and again on the other hand by encouraging us to do good. The presence, the favour and approbation of good men, we know is an encouragement to well doing. The approbation of the worthy is one of the present rewards of virtue; and all men are more or less excited by it to good deeds. The same should be, and must be the effect of a rational faith in the presence of heavenly beings, surrounding us in all our ways. What noble witnesses, what impartial and disinterested judges, have we of our good deeds! How animated should we be with the consideration! How encouraged to persevere in well doing, in spite of temptation, in spite of the snares which the world, the flesh, and the devil, may set in our way! We should imagine we hear them saying to us, "Go on good and faithful servant, fear not—we will stand your friends—we will assist you in the hour of trial—we will stand at

your right hand and not suffer you to fall—we will commend you to your brethren in heaven, who have already fought the good fight, and come off conquerors." Whose resolutions would not rise with such an exhortation! and such we should daily hear, did God permit his ministering spirits to speak to our bodily organs. Such exhortation we do hear in the ear of reason, and in the language of God's word; then let us go and obey.

In the day of calamity, in the hour of distress, let us remember what comforters we have, or may have at hand, if we force them not to leave us, by our own sin and unholiness. In danger and difficulty, let us remember what a guard stands ready to cover our heads; for in the language of David *the hosts of the Lord encamp around the dwellings of the just*. As we set in our dwellings, as we walk by the way, we are to believe they are our centinels, ready to guard and defend us from dangers. And when we retire to rest, how comforting the thought, that they take post near our beds, and watch out the darksome night! Though invisible to us, yet they leave their bright abodes, and clothe themselves in darkness for our sakes; that we may sleep in safety, they watch our slumbers. With these reflections should we every night close our eyes to rest, and thank God for his goodness in affording us such a guard. Thus the consideration we are upon affords abundant matter for pious resignation to our lot and condition; for quietness and peace within our own breasts, and good will to men. Thus the mere belief of their presence although they should not be supposed to operate directly on our minds, can but guide and direct us in the path of our duty. And who

can tell but they may have power to incite us to good, and restrain us from evil by some direct operation. How pure spirits can operate on our minds, it is true, we cannot tell; but that they can although we know it not by our senses, is very possible; or rather very probable. They may inspire good thoughts and good desires, they may warm our hearts with a desire to think upon God, upon our duty and heavenly things; or they may bring home to our reflections the enormity and vileness, the ingratitude and wickedness of sins we may be tempted to commit, and thus help to preserve us pure, as they are pure; enable us to imitate them, and be fit company for their exalted society.

And finally, let us ever bear in our minds that these glorious beings, who are now so ready to do us good, shall stand by us in the hour of death, if we forfeit not their favour—shall appear to us in all their beauty, and kindly conduct us to the regions of bliss—shall bear our souls in their arms, and on their wings, and introduce us to a view of God's more glorious works—instruct and make known to us his wonderful ways of wisdom and goodness; and welcome us as joyful guests at the table of immortality, with themselves and our brethren before glorified. Then why fear and tremble at death! rather should we look up and rejoice, as at a change infinitely to our advantage; as a removal from a foreign abode to the presence of our Father and the company of our friends, with whom to rejoice and be glad. Such is the prospect before the pious christian. Such scenes he shall realize. He shall join with angels and archangels, and all the company of heaven to laud and magnify God's holy name;

and ever more praising him and saying; *holy, holy, holy, Lord God of hosts; heaven and earth are full of thy glory. Glory be to thee O Lord most high.*

For the Churchman's Magazine.

On the Ancient Egyptian Superstition.

ALL antiquity is full of accounts of the Egyptian Bull, called *Apis*. They tell us he must be black, with a white crescent or new-moon, in his forehead. One of this description was always kept in the Temple of *Apis*; where great attention was paid him; and when he died of age, or from any other cause, another was sought of exact resemblance; that he might be thought to be immortal. And it is affirmed that he was worshipped as a visible divinity. How even the most illiterate, and stupid vulgar could so far degrade their understandings, as to think a dumb beast was a God, it is hard to conceive. Yet such seems to be the case. Did the fact rest only on the testimony of the Greek writers, we might be disposed to call it in question, and to think it a mistake grounded on the observance of certain solemn ceremonies, in which the *Apis* bore a part. The Greeks, who tell us these things, were only foreign travellers in Egypt, and therefore liable to be imposed on by what they saw. But from a disposition to think respectfully of the human race, we cannot so palliate Egyptian folly. For the calf made and worshipped by the Israelites, in the wilderness, was undoubtedly an imitation of what they had seen in Egypt. And we are further informed, in the word of God, that *they changed their glory into the similitude of an ox that*

cuteth grass, meaning no doubt the *Apis*.

Taking then the fact for certain, let us see what conjectural account can be given of its origin. And may it not have been this? At an early period of improvement in husbandry, an institution, similar to our modern cattle shows, was adopted, to honour and encourage the art. At these the most conspicuous animal was set apart, and received a kind of consecration, that he might serve as a memorial of the great blessings derived from agriculture. Together with other kinds of animal and vegetable productions, he made part of a solemn procession, accompanied with songs, rejoicings, and religious ceremonies. These things, in process of time, grew into the conception of actually rendering divine honours to the prize bull. If such actually were its origin, it was of the same nature with an institution of Moses, in which the first ripe sheaf of corn was consecrated with solemn ceremonies, and intended for the same end, to encourage agriculture. If the early annals of this people were but preserved, such in all probability, would appear to have been the case. Thus innocent, or rather laudable, was its rise; but afterwards perverted to gross superstition, degrading to the human character. Nothing, however, of this worship of *Apis* appears in the Bible, in the days of Joseph. It probably took its rise between that period, and the departure of the Israelites from Egypt.

For the Churchman's Magazine.

Liturgical.

In our public service the minister is directed by the church to say

the Lord be with you; which is an ancient and pious custom used by good men long before our Saviour's appearance on earth. It is mentioned in the ii. chap. and 4th verse of the book of Ruth, as the affectionate and benevolent address of Boaz, to his reapers; to which they replied; *the Lord bless thee*. The angel which appeared to Gideon, Numb. vi. 12. saluted him nearly in the same words; *the Lord is with thee*.

Some have censured our church for this, and other like suffrages, as if she rather used wishes, than prayers. But herein she imitates the meek and humble publican. *God be merciful to me a sinner!* and the good woman of Canaan, *have mercy on me, O Lord!* and blind Bartimeus, *O son of David have mercy on me!* These short ejaculations are of more value than a thousand pharisaical prayers. The phrase, *the Lord be with you*, has been in use in the Christian Church more than 1,400 years. St. Augustine mentions the short prayers used in the Liturgy of the christians of Egypt, which he styles *darts thrown suddenly, whereby the vigilance and attention of the mind which is very requisite in devotion, is not wasted, but continued; which is otherwise when there is a long and tedious address offered up to the Deity*. For farther satisfaction with respect to his opinion, consult his 121st Epistle. Calvin's form of prayer is remarkable for its prolixity, and is destitute of life and energy, with all his spirituality. It may be seen in a book entitled *The Phoenix*, which contains a collection of scarce and valuable pieces, no where to be found but in the libraries of the curious.

It is a custom with many people to say *God save you, God bless you, God speed you, &c.* which

are not blasphemous or idle compliments, but are, in the mouth of a real christian, pious and commendible wishes, or prayers, for the blessing of God upon their friends.

The like salutations and benedictions in the time of divine service, between the priest and people, are of great antiquity and singular use in the church of Christ. In the Liturgies of St. James, Basil, Chrysostom and that of the Ethiopians, the priest was wont to say *pax vobis*, peace be with you. In the old Spanish liturgy called *Masarabae*, because the christians were mingled with Arabians, it is enjoined that the priest say, *The Lord be with you*,—[*Dominus vobiscum*] as in our book and the people as ours answered, *And with thy spirit*, [*Et cum spiritu tuo*.]

And with thy spirit.—This answer of the people to the minister, when he says, *The Lord be with you*, is taken from the second epistle of St. Paul to Timothy, chap. iv. 22, *The Lord Jesus Christ be with thy spirit*. It agrees well with the reapers' answer to Boaz, *The Lord bless thee*. These mutual salutations intimate the love and sweet agreement between the pastor and his parishioners: It is the minister's office to begin, and the people's duty to correspond in good affection and kindness; for *love is the bond of love*. When the minister is a Paul, the people should be as the Galatians, *If it were possible, willing to pull out their own eyes, and to give them for his good*. The minister cannot wish for any thing better towards his people, than that the *Lord* may be with them. For if God be with them, who can be against them? And the people cannot make him a

fitter reply than that *God may be with his spirit*. For as Plato divinely said, *Every man's soul is himself*.

Again, forasmuch as God is a spirit, and ought to be worshipped in spirit; it is proper we should perform this spiritual service with all earnestness of mind, and the warmest feelings of the heart; nothing can therefore better assist us, than to pray for the divine blessing on the minister, that his prayers for us may be answered.

In the 18th chapter of St. Matthew's gospel, Christ promises to be with us; *Where two or three are gathered together in my name, there am I in the midst of them*. He means that when we meet to pray in a public and joint manner, he is with us by his Spirit.

The Church has placed these mutual wishes at the beginning of the prayers, and immediately after the lesson and the confession of faith, because Christ has told us, *Without me ye can do nothing*. Our excellent prayers begin with these remarkable words, *The Lord be with you*, and end, *Through Jesus Christ our Lord*; signifying hereby that Christ is the *Alpha* and *Omega*, the first and the last, without whom we can neither begin nor end well. The Apostle Paul said, *Through Christ strengthening me, I can do all things*; that is, whatever God requires of me as a Christian. The Church has directed us to begin and end with Christ, in whom alone we have access to the Father.

The beginning of these interlocutory addresses, is ascribed by Platinus, to Damasus, Bishop of Rome, by Theodorick, to Diodorus, Bishop of Antioch, by Walapides Strabo to St. Ambrose, Bishop of Milan; all of whom lived about 1100 years before the church

was acquainted with any French reforming fashions, and yet Basil in his 63d Epistle affirms that the churches of Egypt, Lybia, Thebes, and Palestine; the Phœnicians, Syrians and Mesopotamians, used it long before. Socrates, and Strabo, tell us that Ignatius who was taught by the Apostles themselves, is supposed to have been the first author of this mode of address. Should any one demand greater antiquity and higher authority, we can fetch it from heaven. The christian church borrowed it from the celestial hierarchies. It was used by the angelic choirs as we learn of Isaiah, in their adorations of the deity, chap. vi. 3. *I saw the Lord sitting upon a throne, says he, high and lifted up, and his train filled the temple. And one cried unto another and said holy, holy, holy is the Lord of hosts; the whole earth is full of his glory.*

These blessed spirits in praising God answer one another interchangeably: So did Christ and his Apostles, as we have reason to believe from St. Matthew's gospel, xxvi. 30. *When they had sung, that is chanted a hymn.* This was the Paschal Hymn which began with the 113th Psalm in the Psalter, and ended with the 118th. It was the Jewish custom to chant the Psalms alternately, and as they imitated the choirs of heaven, and borrowed their mode of praise from the blessed society; so the christian church imitated the Jewish church, and borrowed hers from them.

SENEX.

For the Churchman's Magazine.

LETTER II.

Respected Young Man,

In my former letter, your atten-

tion was turned to the composition of sermons. These productions of your mind or your pen, are to be delivered from the sacred desk: and you can hardly need reminding, that however well they may be composed, unless they are delivered in a proper manner, they will lose almost all their intended effect. It shall therefore be the object of the present letter to suggest to you some thoughts on this part of your duty, when you shall have come into the ministry. I shall occupy none of my time in writing, nor yours in reading any observations on the technical rules of oratory, as taught by the professed rhetorician. There are points of view far more important and useful to be presented to your mind; points more efficacious in producing practical results. These technical rules may indeed well enough be studied, as convenient aids; but they can never guide you to the source of genuine sacred eloquence; they can never conform your voice, your air, & demeanour, to that composed and solemn state, which becomes the desk; and which alone will be persuasive on your hearers.

When therefore you enter that sacred place dedicated to the proclamation of the gospel, labour to impress your own mind with a deep and solemn sense, that although you go there clothed with authority, as the ambassador of Christ, yet that as a member of the human family, you yourself are a sinner, no less than those whom you are to address, and call on to turn and live. This will render you feelingly modest, and not disposed to adopt unbecoming parade and show of gesture and manner, without meaning, and consequently without effect on your hearers. At the same time you will call to mind the

character in which you act, as an ambassador of Christ : that as such you are labouring to prevail on a sinful world to lay down the arms of their rebellion against God, and be reconciled to his righteous government—that you are to proclaim the terms of reconciliation and peace ; of pardon and salvation to all who will comply with those terms. This consideration will give you a dignified and becoming firmness of manner, it will rouse and elevate your own feelings, and prevent your sinking into a cold and unanimated languor of utterance, tending to stupify your hearers. You need not be reminded that unless you yourself are moved, unless your feelings are tuned to animation, you cannot expect to move others. And in the gospel plan of doctrine, there are abundance of topics, calculated to arouse every faculty of the soul. The infinite importance, the eternal interest that is at stake with every son and daughter of Adam, the glory and bliss that awaits them, on the one hand, and the horrors of the damned on the other, are surely sufficient to enliven the heart not dead to a sense of divine truth, and the message with which the gospel minister goes forth to the world. With these topics on his mind, and on his tongue he cannot be cold and unanimated. And frequently should they be made the theme of his discourses, if he would hope to discharge his office to the acceptance of his divine Lord and Master.

The gospel scheme of salvation addresses itself to the understanding and the feelings, to the judgment and to the passions—it calls on mankind by every consideration that can interest or please, by every thing that can terrify, or awaken

the passion of fear. At the same time it invites the judgment to enquire, it calls forth the reasoning faculties to look into its harmony and beauty, and dwell upon the noble prospect it opens to the view of the immortal soul—the eternal duration in boundless bliss, in which she is to shine. All these things are to enliven the passions, to warm, to soften and melt, and thereby to influence the will, and render it pliant to the preacher's views. And he who fails of moulding his own feelings by a suitable view of all these combined, will be radically wanting in that kind of eloquence which is adapted to the sacred desk. But whenever they are unitedly brought home to the heart of the preacher, they will manifest their fruits in that well tempered, yet fervid and warm flow of animation, which becomes the house of God. That look of the eye, that whole air and manner, that attitude and posture, gesture and motion of the body, which shall manifest a mind deeply interested, yet chastened by a becoming sense of reason, and the more immediate presence of the Divine Majesty in the place dedicated to His worship.

The advocate at the bar, may be animated and boisterous ; the cause he pleads may be as important as temporal things can be. At any rate he expects his fee ; though often and again he acts with a full consciousness of the injustice of his cause. The statesman at his post, adjusting the temporal concerns of states and nations, may well rise to the firey and tempestuous storms of eloquence, which looks to honour and fame in the annals of history. Still he is pursuing only a short-lived good ; a good that must come to an end.

when men shall have finished their course on earth. Let the mimic actor play his part on the stage for an evening's entertainment to the idle and the dissipated—let him labour to portray the strong passions of the heroic warrior, or the pining lover, and often by his overacting “tear them to tatters:” he receives his pay, and sinks to an ordinary man at the best, too often to the corrupt and debasing profligate.

Shall then the eloquence of the pulpit imitate either of these models? Far from it. The cause in which it would interest mens' feelings is infinitely more important. It is a cause in which they shall never cease to be concerned—It is an interest in which they must now seek a share—A day, an hour passed, and it may be too late. While pleading such a cause, calm, settled, but deep feeling should be exhibited in every word and every motion—All should be seen spontaneously to arise from the present emotions of the soul, without regard to past or future circumstances. All should be, and would be the result of unsophisticated nature, without disguise; without frippery and ambitious ornament; without the noise of empty and unmeaning words.

The preacher who shall have modelled his manners to these views, will stand little in need of rhetorical rules: he will be a rule to himself; and his eloquence will more resemble the noiseless and majestic river, than the foaming torrent. He will reject the rant and half-distracted emotions of the mere enthusiast, which may awaken a temporary ferment in the hearers' mind, but which quickly cools down into torpor, and produces no lasting good. If the pas-

sions are to be moved, as certainly they not unfrequently should be, yet they should be moved in a manner, that may subject them to the control of reason and reflection. These views, and a correspondent practice, will produce sober, orderly, and pious Christians, whose lives and conversations will adorn the holy doctrine they profess, to the peace and good order of society, and the glory of God.

While on the subject of delivering sermons, perhaps you will expect me to say something to you concerning a choice between reading them from a manuscript, writing and committing to memory, or depending on the impulse of the moment to clothe your conceptions in suitable language. All these methods are practised; and they have each their advantages and disadvantages. The first of them certainly tends to correctness and order in the arrangement of the thoughts. Yet keeping the eye confined precludes the body from taking the several attitudes adapted to the subject, and the look from wandering about upon the audience as it ought. If then you should adopt this method, by all means read your discourses over until you shall be able, by now and then a slight look, to call up the matter and the words: And never think to confine yourself wholly to what is written. This practice will in some good measure remedy the defect, the want of animation, which must follow from merely reading a discourse.

If you should choose to write and commit to memory, you will have all the advantage of the former method, correctness and order in an equal degree. But to this there is one strong objection; few memories are retentive enough to

encounter the labour. It must indeed be granted that practice would effect more in this respect, than we are apt to imagine. If your situation should be such as to require your preaching less frequently than is usual, to the same congregation, by no means neglect the experiment. Missionaries do not their duty to themselves, nor the church, if they make not a vigorous trial of their memories, in this method of sermonizing.

With respect to the third method, that of extemporaneous effusion, it certainly gives the fullest scope to oratory, leaving the whole body, the eye, and limbs to speak their part. As to absolutely extemporaneous utterance of thoughts, in any thing like connected order, it is doubtful whether it be in the power of any man. Those who claim to do so, must before have studied the subject; and in most cases have slight minutes, to which they have recourse. And were it in the power of preachers to command time enough thoroughly to digest their matter, to study and traverse their plan of discourse over and over again; this method would certainly be recommended. It would take far more time to do any thing like justice to a subject, in this way than by writing. And this time few can command. They are called too often into the desk. Hence they must run mostly into the same rambling rant, without beginning or end, order or connexion, meaning or perceivable object.

To illustrate more effectually my views on this point, you must concede to me one of the privileges of age, that of telling stories. Some forty years since, in conversation with an eminent attorney, he asked why the clergy did not preach *ex-*

tempore? To which he was answered, "they have not time." "But," said he, "we lawyers at the bar have time." "True. But how many important causes do you argue in the course of a year, such as require your highest efforts?" was replied. "Perhaps ten, or a dozen;" said he. "Very well then, give the clergy no more sermons to deliver in that time, and they will preach *extempore* as freely as a lawyer argues at the bar. Every sermon is, or should be on some important and highly interesting subject; and therefore not to be approached but with deliberation and deep reflection; not to be debased by mere rant and noise, not to be obscured and confounded by an unskilful manner of discussion; such as must be the consequence of attempting two or more sermons every week, without writing; or arranging the matter in the best order that the preacher's talents will admit.

For the Churchman's Magazine.

Biographical Sketch.

REV. GEORGE KEITH, in 1702, was appointed by the society in England for the propagation of the gospel in foreign parts, as an itinerant missionary, or preacher, who was to travel over and officiate in the several governments in the then British America. Mr. Keith had formerly resided in Pennsylvania, where he came about the year 1685, was bred a Quaker, and had for several years been an eminent and popular preacher among that religious denomination. It was this gentleman, and the famous Robert Barclay, who refined upon, and

brought the Quaker principles to their present form ;—from the chaotic state wherein George Fox, their founder, had left this sort of folks, these two eminent men had endeavoured to draw light out of darkness, and order out of confusion ; and though Fox, in some degree, seemed to have created the materials, yet Keith and Barclay may justly be considered as the permanent authors of this heresy. Upon a thorough review of his own principles, with an impartial examination of the gospel of Christ, and a due attention to ecclesiastical history, Mr. Keith became not only convinced of his errors in the Christian faith, and made an open and public profession of them to the world ; but he also wrote against them, and endeavoured with all his might to counteract the baleful effects of what he had previously said and done in favour of them. Besides, he also wrote against Barclay himself, taking up his several theses, and giving a plain and full answer to all his arguments in favour of the Quaker system. There is not a single distinguishing particular in use among the Quakers, but he has considered it, and given a satisfactory reply to it. Even their *yea* and *nay*, with the *plain* hat, the *capeless* coat, and every little trifling thing, answering to the *mint*, the *annise*, and the *cummin* of the Pharisees in our Saviour's time ; though they seemed to lay so much stress upon them, and to make so great a part of their religion consist in them ; he has minutely considered, and as completely refuted, as well as what other men looked upon to be the more weighty and important errors among them. This book in reply to Barclay, I lent the Rev. Thomas L. Moore, Rector of the Episcopal

Church at Hampstead, on Long-Island, about the year 1795. I had sometime previous to this met with a printed sermon at the house of Judge Fowler, in East-Chester, state of New-York, which Mr. Keith preached upon the death of one of the governors of that province. It was bound up with several other pamphlets. In this volume there was one pamphlet, wherein Mr. Keith had published a great variety of George Fox's letters from his own hand writing, as he could prove to the world by the originals then in his possession. These letters were neither good sense, nor good grammar ; and he endeavours to prove from them, that Mr. Fox was so illiterate a man, that he was neither capable of thinking good sense, nor writing correctly ; but that the Quakers had actually palmed upon the world many letters under his signature, which he never did, nor never could have written ; and that even the journal which goes by his name was a forgery of latter days.

The design of the society in sending Mr. Keith over to America, was in order to awaken and stir up the people to a sense of the duties of religion, and prepare the way for other missionaries ; for at this time the precepts of the gospel had but very little effect upon the morals of the people ; and though some few might possess the true faith, and suitable practice, yet the bulk of the inhabitants of the country, as can easily be shown from the best authority, was sunk in a profound lethargy. At his appointment, the society gave Mr. Keith an allowance of 200 pounds sterling a year ; and he set sail from England on the 24th of April, the same year he was appointed to this important duty ; and it ap-

pears that he arrived at Boston the May or June following. He performed his mission in two years, and returned to England, where he published a full account of his labours in this country, from which I shall give the reader a very short summary.

He travelled over and preached in all the governments and dominions belonging to the crown of England, between North Carolina and Piscataqua River inclusively, being ten distinct governments, and extending in length above eight hundred miles. During the whole time of his mission, he was very assiduous; he preached twice commonly on Sundays, besides on Wednesdays; and his sermons were properly adapted to the hearers before whom they were delivered. He had generally good success wherever he preached; the people in many places were well disposed for receiving the gospel, and seemed to hear the word with reverence, humility and zeal.—They joined him devoutly in the liturgy, all public prayers, and the administration of the sacraments, and earnestly desired him to present their requests to the *Society*, to have ministers sent among them. But he was especially successful in his preaching, and in his private and public conferences in several places in Pennsylvania, the two Jerseys, Oyster-Bay on Long-Island, and at New-York, where he laboured most, and continued the longest time. In the first place, a great number of Separatist Quakers, or Keithians, so called from this very man, who had departed from the body of Quakers in the year 1691, or 1692, had quite relinquished the Quaker principles, and joined themselves to the church of England, where they became

members of the congregation at Philadelphia, under the Rev. Mr. Evans, who had been sent there by the Bishop of London, and who had now a very numerous congregation. These people, when they saw Mr. Keith, who had been the chief instrument and occasion of their forsaking the Quaker errors, coming again among them, and in the character of minister of the church of England, expressed great joy and satisfaction to hear him preach what tended to their further confirmation in the Christian faith. At Burlington, about twenty miles from Philadelphia, Mr. Keith, accompanied by the Rev. Mr. Talbot, laboured much among them, and with good success; the congregation which assembled there, became a religious people, and well affected to the church of England, though formerly the greatest part of them were regardless of all religion. Several of these desired baptism for themselves, and had also their children baptized.

Mr. Keith laboured likewise much among the other sort of Quakers, called *Foxians*, went to their meetings, and offered with every manner of good friendship to speak in ten different places; at three in New-England, at one in Rhode-Island, at Flushing on Long-Island, at Shrewsbury and Burlington in New-Jersey, at Philadelphia, at Oxford in Pennsylvania, and at Herring-Creek in Maryland; but the Quakers, obstinately attached to their own opinions, instead of shewing him any expressions of kindness, or paying any regard to his proffered instructions, refused to listen to him, and used much reviling language towards him.

In divers parts of New-England, he found not only many people well affected to the church, who had no

Church of England ministers, but also several New-England ministers desirous of Episcopal ordination, and ready to embrace the church worship. Some of whom both hospitably entertained Mr. Keith and Mr. Talbot in their houses, and requested them to preach in their congregations, which they did, and received great thanks both from the ministers and people.

Mr. Keith, during his abode in this country, printed several sermons and tracts, in answer to books of the Quakers and others, which were generally approved of, and seem to have been very useful towards removing some prejudices against the Church of England.



For the Churchman's Magazine.

ON THE TRANSLATION OF THE BIBLE,

*With some account of the Lives of the
Translators.*

A distant correspondent, who appears to be in possession of copious documents for the purpose, has furnished us with a continuation of this article, for which he has our cordial thanks.—An apology is, at the same time, due to him for omitting that part of his communication which relates to what has already appeared in our number for January. This circumstance will account for some little appearance of repetition, and a few discrepancies in regard to dates, in what follows compared with the preceding. We hope so valuable a correspondent, and one who seems so completely to have coincided with our own views of this interesting subject, will continue to favour us with further

productions of his pen. We commence with his observations on the list of translators.

These, in all (including the one named by Lewis, and not in Fuller's list,) forty-eight, are all whom I can find noticed as translators.—Dr. Bilson, Bishop of Winchester, assisted Dr. Smith, of Oxford, in the final revision and preparation of the whole for the press. He may, therefore, perhaps be considered as one of the number originally appointed, as it would seem unfit to commit a trust of so great importance to any but one thoroughly acquainted with the work, and engaged in it through all its stages. This leaves five unaccounted for, whom we may agree with Collier* in supposing to have died during the three years which intervened between the date of the king's letters and the commencement of the translation. Dr. Eedes and Mr. Edward Lively certainly died in this interval, and to the death of the latter, the delay is generally attributed.† More than three years were occupied in the translation, which being finished, each company forwarded a fair copy of the portion assigned it, to London, where 12 of their number, two chosen from each company, revised and corrected the whole. After this, Bishop Bilson and Dr. Smith again reviewed the whole, added contents to the several books, and the general preface, and committed the whole to the press in 1611.

This brief general account seemed a necessary preface to the following particulars respecting the several individuals concerned in

* Eccles. Hist. Vol. ii. p. 693. A.

† Lewis p. 322, ed. Lond. 1818.

this great work. In the collection of these particulars, preference has been given to such as tend to establish the authority of the translation, by showing the age of the translators at the time of their employment; their standing in their university; their precedent and subsequent promotions in the church; and their literary and theological attainments.

Lancelot Andrews, the first on the list of those from Westminster, was originally a student of Pembroke Hall, Cambridge, but afterwards admitted an honorary scholar at Oxford, where he took his degree of M. A. in 1581. In 1597 he was appointed to a Prebend in Westminster, of which he became Dean in 1601. Soon after this he was made Bishop of Chichester, whence he was translated to Ely, and finally, in 1618, to Winchester. He died in 1626.* "Of him," says Wood, "I shall only say this, that he was the most eminent divine of our nation in his time."—Fuller says of him,† that he was "so skilled in all (especially oriental) tongues, that some conceive he might, (if then living,) almost have served as an interpreter general, at the confusion of tongues." Hyperbole apart, he is said to have possessed a critical and accurate knowledge of at least fifteen modern tongues.‡ The great Casaubon says of him, "De cujus alta doctrina in omni genere disciplinarum quicquid dixero minus erit." With this extensive learning, he joined the most exemplary piety. Fuller observes, that "the fathers

were not more faithfully cited in his books, than lively copied out in his countenance and carriage; his gravity in a manner awing King James, who refrained from that mirth and liberty in the presence of this prelate, which otherwise he assumed to himself." The excellent Bishop Horne, it is well known, used to declare that "he wished no higher place in heaven, than to sit at the feet of Bishop Andrews." His admirable Manual of Devotions, composed in Greek and Latin for his own private use, and since translated into English by Dean Stanhope, was found after his death, worn in pieces by his fingers, and rendered almost illegible by his tears.*

John Overall, was Fellow of Trinity College, Cambridge, and afterwards master of Catherine Hall, and Regius Professor of Divinity. In 1592, he became Vicar of Epping, Essex, and in 1602, succeeded Nowell in the deanery of St. Paul's. He was prolocutor of the lower house of the convocation which was called in 1603, and continued by adjournments till 1610, the acts and canons of which he drew up. They were published from his manuscripts by Archbishop Sancroft in 1690. In 1614, Overall was elected Bishop of Litchfield and Coventry, whence he was translated to Norwich in 1618. He died in the following year.† During his residence at Cambridge he signalized himself by his opposition to the favourers of the Calvinistic doctrines.‡ As Dean of St. Paul's, he was present at, and took a part in the Hampton

* Wood's *Athenae Oxonienses*, I. fasti, 122. Fuller says in 1625.

† Ch. History, B. xi. p. 126.

‡ Zouch's edition of Walton's *lives*, p. 52.

* Lloyd's *State Worthies*, p. 1016.

† Wood. *Ath. Ox.* I. 314, 702. Newcourt *Historia Parochialia*. I. 50.

‡ Strype's *Life of Whitgift*, p. 473. ss.

Court Conference in 1603. He was appointed one of the fellows of the famous proposed college of polemical divines at Chelsea. "He was" says Wood,* "one of the profoundest school divines of the nation, a general learned scholar."

Hadrian Saravia, (or as Newcourt and Willis spell it, Savaria,) the bosom friend of Whitgift and of Hooker, was of Spanish extraction, and born at Hedin in Artois. He was at first a minister of the reformed church in Holland. Having taken the degree of D. D. at Leyden in 1582,† he was afterwards incorporated in the same faculty at Oxford. He came to England on account of his attachment to Episcopacy in 1587 or 8, having first removed to Jersey, where he taught school for some time. He was appointed master of the free-grammar school at Southampton, where Nicholas Fuller, the most renowned critic of his age and country, received his education principally under him. He was successively promoted to a Prebend in the Church of Gloucester in 1591, which he resigned in 1599,‡ to another in that of Canterbury, and, in 1601, to a Canonry at Westminster. He displayed great learning in defence of Episcopacy against Beza, when the latter published a work recommending its abrogation in Scotland. Saravia disapproved of Calvin's doctrines in their extreme, but was a moderate Predestinarian.§ "He took considerable pains" says Wood, "in translating the Bible."|| He died, aged 82, in 1612.**

* Ubi supra.

† Newc. Hist. Par. I. 927.¹

‡ Willis's Survey of Cathedrals, II. 744.

§ Strype's Life of Whitgift p. 441. s.

|| Ath. Ox. I. f. 140.

** Id. ibid. Zouch's Walton, p. 270.

Richard Clarke, is noticed in Fuller's list as a fellow of Christ College, Cambridge, and preacher in Canterbury. In his history of Cambridge,* he calls him "an eminent preacher in Canterbury."—Lewis calls him S. T. P. Vicar of Mynstre and Monkton in Tenet and one of the six preachers in Canterbury.† I have not been able to learn any thing more concerning him.

John Latfield, (probably a misprint for Laifield,) or as Wood, Lewis, and Newcourt spell it, Layfield,‡ was a fellow of Trinity College, Cambridge, and instituted Rector of St. Clement Danes, Westminster, in 1601. He is qualified S. T. P. by Lewis,§—died in 1617.|| He is the only one of the translators to whom we can positively assign any particular portion of the whole work. Fuller says of him, that "being skilled in architecture, his judgment was much relied on for the fabric of the Tabernacle and Temple.** He was one of the fellows of the proposed college at Chelsea.††

The next name on Fuller's list is "Dr. Leigh, Archdeacon of Middlesex, Parson of Allhallows Barking." Lewis has, "Dr. Leigh" and in a note, "Dr. Leigh, Rector of Allhallows Barking."†† I can discover no traces of any person of this name, but in Wood§§ and Newcourt||| find mention of a translator of the Bible possessed of the

* p. 92.

† Hist. &c. p. 310.

‡ So also Fuller in his Hist. of Camb. p. 123, and Peck. Desiderata Curiosa. II. 233.

§ Hist. &c. p. 310.

|| Newcourt, I. 592.

** Ch. Hist. B. x. p. 45.

†† Id. ibid. p. 52.

‡‡ Hist. &c. p. 310.

§§ Ath. Ox. I. 422.

||| Hist. Paroch. I. 82.

same benefices, by the name of Robert Lighe. He was born at Deeping in Lincolnshire, and educated partly in Magdalen College, Oxford, but graduated at Cambridge. He was afterwards admitted *ad eundem* in Oxford, where he was elected Reader of the Sentences. In 1596, he took his degree of D. D. in Cambridge, and in 1610, was admitted *ad eundem* in Oxford, at which time he was Archdeacon of Middlesex. "He was" says Wood,* "an excellent textuary and a profound linguist, which was the reason (as they say,) why he was employed by King James I." He died in 1616, at Allhallows Barking, of which he had been made Vicar in 1604.†

Of Mr. Burgley, the next on Fuller's list, (or Burleigh, as Lewis spells it,‡) I can learn nothing, unless he be the Francis Burley,§ who was appointed one of the fellows of the polemical college at Chelsea.¶ One Francis Burlye was made Rector of Bishop's Stortford** in 1590, by presentation of John Duport, Praecentor of St. Paul's.†† He resigned it Dec. 8, 1604, which date would seem to agree well with the King's letter of July 22, 1604, reserving the two livings which should next after that date fall vacant in each diocese to be bestowed upon the transla-

tors.* Such a living may have been the award of Burley, and caused his resignation of the lesser benefice which he had previously enjoyed.

Of Mr. King, the next in the list, who is said by Lewis† to be of "Sussex," I can find nothing certain. One John King, B. D. of Merton College, Oxford, was installed Canon of the 12th stall of Westminster in 1613, took his degree of D. D. in 1615, and was made a Canon of Windsor in Nov. 1615. He died in 1638.‡ The place suits the translator well enough; but the date of his preferment seems to exclude him. His uncle, John King, sometime fellow of Peterhouse, Cambridge, who vacated a Canonry in Windsor in 1607, (probably on the reception of some better preferment,) about which time he was fellow of Eaton College,§ is more likely to have been the translator.

Mr. Thompson, from the addition of "Clare" to his name by Lewis,|| would seem to have been Richard Thompson, M. A., who was educated in Clare Hall, Cambridge, and is mentioned by Fuller among its learned writers.** His character is not well represented by the Puritans. H. Hickman styles him "the grand propagator of Arminianism;"†† and the noted Prynne calls him "a deboist drunken English Dutchman, who seldom

* Ut supra.

† Newc. I. 82.

‡ Hist. &c. p. 310.

§ Since writing the above I find that Peck (*Desiderata Curiosa* II. 233.) positively assigns this as the translator's name.

¶ Fuller's Ch. Hist. B. x. p. 52.

** Lewis (*ubi supra*) adds to Burleigh's name the word "Stretford" possibly indicative of his place of residence, and a corruption of Stortford.

†† Newcourt.

VOL. IV.—NO. 11.

* Lewis, Hist. &c. p. 320.

† Hist. &c. p. 310, perhaps the word *Sussex* is indicative of Sidney *Sussex* College, Cambridge.

‡ Wood, Ath. Ox. I. f. 200. Newc. I. 928.

§ Wood, Ath. Ox. I. f. 106.

|| Hist. &c. p. 310.

** Hist. Camb. p. 37.

†† This, to be sure, is not any reproach, but it was intended as a bitter one by the donor of the epithet.

went one night to bed sober." Yet Bishop Mountague, who knew him well, tells us that he was "a most admirable Philologer, and that he was better known in Italy, France, and Germany, than in England." He was admitted M. A. *ad eundem* in Oxford, 1593.* He appears to have been a public defender of the Anti-Calvinistic system, inasmuch as among the works of Robert Abbot, (brother to the Archbishop,) a stiff Calvinist, we find the following: In R. Thomsoni Angli Belgici de Amissione, et Intercessione, Justificationis et Gratiae, Animadversio brevis. Lond. 1613, 4 to.—And, De Gratia et Perseverantia sanctorum Exercitationes habitae in Academia Oxon. quibus accessit in R. Thomsoni Diatribam de amissiones &c. animadversio. Lond. 1618. 4 to.†

William Bedwell, A. M., was, says Fuller "of Cambridge, and, I think, of St. John's."‡ He was Rector of St. Ethelburgh, London, in 1601, and Vicar of Tottenham in 1607—died 1632.§ His various erudition and indefatigable industry may be inferred from the following list of works which he published. They testify to his competence to the task of translation, and their dates may serve to indicate the period of time during which he flourished. Comm. Sal Jarchi, Aben-Ezrae, et Davidis Kimchi in Prophetiam Obadiae Lat. Lond. 1601, fol.—St. Johannis Epistolae Catholicae, Arab. Lat. 1612 4to. Calendarum Generale, secundum usum Viariorum Gentium, Lond. 1614, 8vo. Translation out of Arabic into English, of a Treatise called, A Discovery of the manifold forgeries, falsehoods, and

horrible impieties of the blasphemous seducer Mohammed—Lond. 1615, 4to. The Arabian Trudyman, or Interpreter—Lond. 1615, fol. Index Assuraturum Mahamedici Alcorani, or a catalogue of the chapters in the Alcoran—Lond. 1615. fol. Translation into English of Solignach's Arithmetic. Lond. 1616, 8vo. Description of Tottinham High Cross: with an ancient poem, entitled, The Tournament of Tottinham, by George Pilkington—Lond. 1631, 4to.*

Of Edward Lively,† 4th Regius Professor of Hebrew in the University of Cambridge, and first in the list of the first company from that place, notwithstanding that he was accounted the principal person in the undertaking, and as such, was the King's agent in all his proceedings in this university relative to this business, I can only learn, that he was of Trinity College, Cambridge, that he was installed Prebend in the second stall of the church at Peterborough, June 21, 1604,‡ that he was made Rector of Purley, Oct. 6, 1604, by the presentation of King James, and that he died in April, 1605, and was buried at Purley.§ The early date of his death has been assigned by Fuller|| and others** as the reason for the delay of the translation. But it is hardly sufficient, since the measure

* Watts Bibl. Britan. p. 9, 39.

† Peck (Des. Cur. II. 332.) queries whether this name should not be spelt Liveday, adducing as his authority the following passage from Le Neve: "Edward Liveday, fellow of Trin. Coll. Camb. and Reg. Heb. Prof." but Fuller, both in his Ch. Hist. and in his Hist. of Camb. spells it as above, and Lewis and Newcourt agree with him.

‡ Willis, III. 518.

§ Newcourt, II. 476. Willis, ubi supra.

|| Ch. Hist. B. x. p. 47.

** Walker's Life of John Bois. Lewis' Hist. &c. p. 322.

* Wood, Ath. Ox. I. f. 121.

† Watts Bibliotheca Britannica I w.

‡ Ch. Hist. B. x. p. 45.

§ Newcourt, I. 346, 755.

had been on foot nearly a year before his death without making any progress; and continued in the same state two years after that event.* Fuller calls Lively "one of the best linguists in the world."†

John Richardson, D. D., fellow of Emmanuel College, Cambridge, was chosen Master of Peterhouse about 1690, at which time he was Regius Professor of Divinity.‡ In this office he had nearly incurred the displeasure of King James, by his too open profession of Arminianism.§ He was successively advanced to the Mastership of Trinity College, Cambridge,|| and, in 1618, to the Vicechancellorship of the University.** He was a considerable benefactor to Peterhouse.††—died about 1625.‡‡

Laurence Chaderton§§ was fellow of Christ College, Cambridge, and appointed first master of Emmanuel College, in the same university.|||| He took an active part in support of the doctrines of Calvin, during the disputes on that subject in the university of Cambridge, in which Whitaker, Regius Professor of Divinity, Duport, Vice-chancellor, and several heads of colleges, supported the doctrine of predestination with its adjuncts, against the attacks, first of Barret, an eminent preacher, and afterwards of Baro, Margaret Professor of Divinity.¶ It is not a little re-

markable that Chaderton and Duport should be joined in the commission of translation with Andrews and Overall, who, especially the latter, were their most strenuous antagonists in Cambridge, favouring Baro and the "doctrine of God's universal grace and goodwill towards all mankind."** Such a conjunction would certainly seem to promise impartiality in the execution of the whole work. The same remark might be made with respect to the conjunction of Saravia and Barlow, strenuous advocates of the rites and ceremonies of the church, with Rainolds, the advocate of the Puritans at Hampton Court. Chaderton was collated to the Prebend of Heydour, Lincoln, in 1598. He died in 1640, at the great age of 103.†

Of Francis Dillingham, I can only learn that he was fellow of Christ College, Cambridge, and beneficed at Deane in Bedfordshire.‡ Fuller calls him "a great Grecian."§

Roger Andrews, D. D., a younger brother of Bishop Andrews,|| succeeded John Duport in the Mastership of Jesus College, Cambridge, about 1617.¶ He was Vicar of Cowfold, Suffolk, & Chigwell, Essex;** Rector of Emneth and of Cherriton in Hampshire; Archdeacon, Chancellor and Prebendary of Chichester; Prebendary of Southwell; and was collated to the 4th stall in

* Vide supra.

† Hist. Camb. p. 123.

‡ Fuller's Hist. Camb. p. 124.

§ Aikin's Lives of Selden and Usher, p. 319, ed. Lond 1812.

|| Fuller's Ch. Hist. B. x. p. 45.

** Id. Hist. Camb. p. 160.

†† Id. ibid. p. 124.

‡‡ Wood's Ath. Ox. i. p.

|||| Fuller's Ch. Hist. B. x. p. 45, and Peck's Des. Cur. II. 333.

¶ Fuller's Hist. Camb. p. 147.

¶ Fuller's Hist. Camb. p. 145.—

Strype's Life of Whitgift, p. 434, ss.

* See Strype ut sup. especially p. p. 473 ss.

† So Willss. III. 190, but Watts' Bibl. Britan (208.q) says he was born in 1546, which would make him only 94 at the time of his death. I incline to Willis's statement, as he produces the original epitaph.

‡ Fuller's Ch. Hist. B. x. p. 45.

§ Hist. Camb. p. 92.

|| Fuller's Ch. Hist. B. x. p. 45.

** Id. Hist. Camb. p. 86.

¶ Newc. II. 143.

Ely in 1617.* To the Vicary of Chigwell he was presented 20th Dec. 1605. and resigned it Nov. 14, 1606.† These dates are mentioned as probably affording an instance of the performance of King James' request, conveyed in his letters to the Bishops. Andrews died 1635.‡ I find no account of his character, nor of any other circumstances of his life. This is also the case of

Thomas Harrison, who was Vice-master of Trinity College, Cambridge.§ And of

Robert Spalding, D. D., fellow of St. John's College, Cambridge, and fifth Regius Professor of Hebrew in that University.||

Andrew Byng,** fellow of Peterhouse College, Cambridge,†† was admitted B. D. *ad eundem* in Oxford in 1602, and D. D. in the same university 1612.‡‡ He was the seventh Regius Professor of Hebrew in the University of Cambridge.§§ He was collated to the Prebend of Gevendale, York, in 1600, to the Sub-deanry by the King's title in the vacancy of the see in 1606.|||| and to the Archdeaconry of Norwich in 1618.¶ He possessed the Rectories of East Dunham and Winterton in Norfolk.¶¶ He was particularly recommended as a candidate for the Mastership of Corpus Christi College, Cambridge, by James I. in a

letter dated March 26, 1618, as "knowing personally his great worth, and that he would be an honour and ornament to the university."* He died after the year 1642.†

* Biographia Britan. III. 103, note A.

† Willis, ut supra.

(To be continued.)

For the Churchman's Magazine.

BIBLICAL CRITICISM.

And when he is come, he shall reprove the world of sin, of righteousness, and of judgment. John xvi. 8.—In the rendering of this passage, the appropriate meaning of the verb *ἐλεγχει* has not been preserved; and hence the sense is rather incongruous. To reprove the world of *sin* is indeed appropriate; but not so of *righteousness* and *judgment*. A better sense of this verb is to *argue*, to *demonstrate*, to *convince*. Thus rendered it will read, *he shall convince the world of sin, of righteousness, and of judgment*; i. e. when the Holy Ghost, the Comforter, is come, he shall convince the world of the heinous nature and demerit of *sin*—Of the true nature of gospel righteousness, by the sanctifying influences of grace, and the application of Christ's meritorious atonement—And of a judgment to come from a righteous God, who reigns over all things in holiness and truth.

As thou hast given him power over all flesh, that he may give eternal life to as many as thou hast given him. John xvii. 2.—According to this translation, the neuter adject-

* Willis, III. 383, 551.

† Newcourt, ubi supra.

‡ Willis, ut supra.

§ Fuller's Hist. Camb. p. 123.

|| Id. ibid. p. 125.

** or Bing. so Wood's Ath. Ox. I. f. 319.

†† Fuller's Ch. Hist. B. x. p. 45.

‡‡ Wood, ut supra.

§§ Fuller's Hist. Camb. p. 125.

|||| Willis, I. 89, 138.

¶ Wood, ut sup.

¶¶ Willis, I. 89.

live *πav*, used as a noun, is put for men or persons generally. And in this sense it is sometimes used by classical Greek writers. It is also susceptible of another meaning; and here *πav* may be rendered *whatsoever*. In this manner the passage will read, *As thou hast given him power over all flesh, that whatsoever thou hast given him, he may give to them, even eternal life.* This sense is more completely consonant to the context; in which our Lord is speaking of the extent of his meritorious obedience of his Father's will, in coming into the world to redeem mankind from sin, and enable, and teach them, to walk in the road to eternal life.

Anecdotes, Gleanings, &c.

A RABBINICAL STORY.

ADAM, say the Rabbins, a little after his creation, was presented with a view of all those souls who were to be united to human bodies, and take their turn after him upon the earth. Among others the vision set before him the soul of David. Our great ancestor was transported at the sight of so beautiful an apparition; but to his unspeakable grief was informed that it was not to be conversant among men but the space of one year.

Adam to procure a longer life for so fine a piece of human nature, begged that threescore and ten years, (which he heard would be the age of a man in David's time,) might be taken out of his own life, and added to that of David. Accordingly, say the Rabbins, Adam falls short of a thousand years, which was to have been the

complete term of his life, by just so many years as made up the life of David: Adam having lived 930 years, and David 70.

This story was invented to show the high opinion which the Rabbins entertained of this man after God's own heart, whom the prophet, who was his own contemporary, could not mention without rapture, where he records the last poetical composition of David:—
"Of David the son of Jesse, of the man who was raised up on high of the anointed of the God of Jacob, of the sweet Psalmist of Israel."

GUARDIAN, No. 138.

"Every Christian parent must surely be desirous that his children may obtain the blessing and favour of the Almighty; whose merciful protection they stand in need of every moment; to whose goodness they are indebted for every benefit they can by any means receive; whose bounty is unbounded and unspeakable to those whose hearts are upright towards him. He ought therefore to look upon it as the most indispensable duty to impress the minds of his children with an early sense of piety and virtue. He should teach them (as soon as they are capable of apprehending so much,) to acknowledge their dependence on their Heavenly Father; to love him truly for his goodness; and to fear, above all things, to offend him.

From the first dawning of reason, children should be taught a sense of benevolence, kindness, and compassion. Opportunities should be sought for, to exercise them in habits of humane regard towards their fellow-creatures; that when they grow up they may be prepared to

rejoice sincerely at their neighbour's happiness, and to pity his distress.

They should be accustomed to the strictest observance of truth and justice on all occasions.

With earnest and watchful care they should be formed to a temper of gentleness, patience and forgiveness. A very little observation is sufficient to convince us, how early those children, whose parents neglect to watch over their tempers, will contract habits of fretfulness, spitefulness, or stubbornness to such a degree, as even the most attentive zealous care, afterwards, cannot soon correct."

SENEX.

LORD BACON ON THE LITURGY.

Great respect and attention is due to the Liturgy, nor by declaiming against a dumb ministry, should that reverence which is due to it be taken away. For however the gift of preaching may be greater than that of reading, yet the performance of the Liturgy is equally sacred and excellent with the recitation of a sermon. It is said *my house shall be called the house of prayer*; not of preaching: and although the Apostle says *how shall they call on him in whom they have not believed; and how shall they believe in him of whom they have not heard; and how shall they hear without a preacher?* It thus appears that preaching is the efficacious cause, but prayer the final end, as the seed differs from the fruit: for the observation of the divine law is the fruit of the preached law. And prayer, or invocation, or the worship of God, or the liturgy, (for these things differ only

in name,) is the immediate sanctification of the divine name, and the primary work of the first table, and of the great precept of the apostle, commanding the love of God. It is indeed true that the preaching of the divine word is as it were, casting the seed into the earth, the lifting up of the brazen serpent, the servant of faith, and the ordinary means of salvation. Yet it is worthy of observation that the best performance of divine worship may be excessively and superstitiously extolled. A too great veneration for the sacrament introduced the superstitious sacrifice of the *Mass*; and a too great veneration for the liturgy and prayers brought in the superstitious orders of monkery and their rosaries. Just so, beyond doubt, sermons may be superstitiously extolled and magnified, as if the whole system of divine worship turned upon the hearing of the ear.

I suppose no man of sound judgment would derogate from the liturgy if he were convinced its whole form were in accordance with the word of God, the example of the primitive church, and that becoming decency directed by St. Paul. In the first place then the form of its prayers is stated, not extemporary and arbitrary. Secondly, it provides equally for praises, hymns and giving of thanks, for petitions, deprecations, and supplications.—Thirdly; its form is rendered vivid and commanding by the brevity and variety of the prayers and hymns, alternately repeated by the people and priest. Fourthly; it provides for a distinction of seasons and times, for commemorating all the favours and blessings of the divine goodness; both in the dispensations of nature, and of grace. Fifthly; the prayers have due re-

gard to the different states and conditions of the church. And sixthly ; there is a stated form of words and of service in the administration of the Lord's supper ; for the denunciation of ecclesiastical censures and other sacred rites and solemnities.

COMMODORE McDONOUGH, the HERO is no more, say the newspapers. This is the ordinary language of these vehicles of intelligence, in announcing like events. We are induced to ask these ephemeral dabblers in oratory, whether they mean to say, that the person whose death they announce no more exists ? If so they offer an affront to the public sentiment, among a christian people, who believe in a future state. If they mean no more than that the deceased person exists no longer on earth, why not qualify the assertion with such a circumstance ? It would be much more in unison with what they themselves no doubt believe. And they would cease to violate the rules of decency, as well as propriety of language. In candour and justice, it should be said, that this language prevails only in compliance with fashion, and we have only to convince these paragraph makers, the editors and printers of newspapers, of its impropriety, and it will be laid aside for a language conformable to our faith. COMMODORE McDONOUGH is no more on earth ; his spirit is gone to a world, to us, at present unseen.

T. B.

ADDRESS

Of the Rt. Rev. Dr, GRISWOLD,

Bishop of the Eastern Diocese, to the Convention, Sept. 28th, 1825.

Brothren beloved, and Christian friends,

Through the Lord's patient goodness, we are advanced another year in the important work committed to our hands. The view of our labours, and the present state of this Diocese, which it is now my duty to lay before you, may be comprised in few words ; for my principal journey in the visitation of our Churches has for several reasons been postponed till after the meeting of this Convention.—A considerable number of them, however, have been already visited, and a very few, seventy-two only, have been confirmed. Several of our candidates have been dismissed to other parts of our country. Ten have been admitted.—Three have been ordained priests, and three deacons.

It has pleased the Father of mercies to continue his blessing to this portion of his people ; prosperity has generally attended our labours ; while some few occurrences of an unpleasant nature remind us of our sins and our dependence. In this State, (of Massachusetts,) several of our Churches have increased in their members, and some addition has been made to their number. In East Chelmsford is a large and beautiful village, which has sprung up with astonishing rapidity, and in it the Merrimac Manufacturing Company, with a liberality which does honour to themselves and to their country, have erected an elegant and very commodious church, and made bountiful provision for religious instruction, and all the Gospel ministrations. Should the like liberal policy, and religious care

become general in our manufacturing establishments, their tendency will not be (what is so complained of in other countries,) to ignorance, degeneracy and vice ; but ours will be nurseries of neatness and industry, and schools of religious improvement. If we are true to our own principles and practice, according to what we profess, we may, among these establishments especially, be more beneficial to the social community than any other Christians. Even our divine service, or public worship, is itself a profitable school for the young, teaching the worship of God, and the knowledge of the Scriptures, and also reading and good behaviour.

On the 16th day of March, the new edifice in Chelmsford, called St. Ann's Church, was solemnly dedicated to the honour and worship of Almighty God. To one gentleman, especially, and his pious lady, we are, under God, much indebted, for the establishment of a Church in that place. May the Lord remember them for good.

By the pious liberality, and generous aid of another gentleman, who is second to none in contributing to the support of public worship, the Rev. Mr. Goodwin is now officiating in Sutton, with a good prospect of usefulness. The people of the small parish in Ashfield are engaged in building a church : considering their scanty means, it is a noble proof of their piety and zeal.

With much pleasure I also add, that in consequence of the subscription generously set on foot, and liberally filled, for repairing the church in Cambridge, we may hope soon to see that edifice in a condition suitable for recommencing the Gospel ministrations its sa-

cred walls. And I scarce need remind you, that the speedy establishment of a pious and able minister in that parish is an object of much importance, not only to our Church in this Diocese, and throughout the United States, but to the prosperity of that University, which is the pride of our country, and to the general public good.

But to this general prosperity in the field of our labours, there is one very deplorable exception.—St. Paul's Church in this city, which, through the zealous labours of its highly respected pastor, and the very liberal contributions and generous efforts of the proprietors, had, for several years, been rapidly increasing, has, in the last few months, been much agitated ; and continues in a very unsettled state. A controversy arose between the minister and the vestry of that Church, partly from unfavorable circumstances which were not foreseen, and could not, perhaps, be avoided. Some months since, the wardens, vestry and proprietors made application, according to the provisions of the 32d canon of the general Convention, requesting that there might be a dissolution of the sacerdotal connexion between them and their Rector. Accordingly, the Presbyters of the state were notified, and desired to meet in council. To this summons, they gave very prompt regard, and much to their praise, patiently attended through the long investigation.

After hearing from the Rector, by his counsel, his claims to a large compensation ; and from the vestry the reasons why they ought, in equity, to give, if any thing, but little, the sum to be given was fixed at 5000 dollars. This decision they directed their secretary to make

known to me, leaving it with me, if I approved, to make known the result to the parties.

In Rhode Island, the four largest Churches continue to be blest with the smiles of heaven.

While speaking of Rhode Island, there is a propriety in my observing, generally, that few things can be more injurious to the general interests of religion, or more hurtful to our Church in this Diocese particularly, than exciting sectional prejudices, and undermining that confidence which we ought to have in all our Christian brethren. Hitherto, considering that we are thinly scattered over many states, the union which a merciful God has given us, has been very remarkable, and demands our daily gratitude and praise. Let us not inconsiderately dash such a cup of blessing from our hands. Let us be sure that others have sinned against God, and that he has called us to be their accusers, before we presume to *cast the stone*. Nothing is easier, if we will indulge a strong propensity of corrupt nature, from a difference of opinion in the most trivial things, to blow up the devouring flame of a sectarian spirit.—Already are heard amongst Episcopalians the discordant sounds of party distinctions, which every friend of our Church should exercise his utmost prudence to oppose. Jealousy and crimination are the fuel which most fatally feeds the flame of discord, and are the opposite of that charity which “thinketh no evil.” So blessed are the fruits of “a meek and quiet spirit,” we scarce need be told by the pen of inspiration, that it “is in the sight of God of great price.”—When we consider further, how powerfully the *citadel* of the Christian faith is assailed, needless feuds

among its defenders would seem as that infatuation which is the harbinger of ruin.

In New Hampshire, the state of our Churches has not materially changed. The parish in Hopkinton is still destitute of a minister.

In Vermont, the Church has still powerful obstacles to contend with; but the prospect continues to brighten, and true religion, we trust, to increase. But nine years ago, there was not a church (edifice) in that state properly ours.—Since, there have been seven already consecrated; and two more, (in Sheldon and St. Alban's,) it is expected, the Lord permitting, will, within a few days, be added to their number. With pleasure I add, that in several parts of the Diocese are missionary societies, which merit much praise.

As our clergy and laity are supposed to be either present or represented in this Convention of the Diocese, it seems the most suitable, for us it is certainly the most convenient occasion, for the performance of the duties required of me in the 23d canon: for offering annually such advice to my respected brethren of the ministry, as may seem to me worthy of their attention; and of addressing the people of the Diocese on some points of Christian doctrine, worship, or manners. These meetings of our Churches in council, are favourable opportunities for devising and recommending means and measures for increasing the number, and improving the state of our Churches. It is to be supposed, that we all desire and think it our duty to do whatever we can do to advance the Redeemer's kingdom; to promote true religion. We of the clergy especially, must feel a deep concern in knowing how this great

work may best be promoted ; how we "may finish our course with joy, and the ministry which we have received of the Lord Jesus, to testify the Gospel of the grace of God." I am well aware that you may justly "say to me this proverb : physician heal thyself ;" that I have need to receive, rather than to give, counsel and exhortation. But the office which I fill, and which I well know might be better filled, constrains me to notice some things, which are too much neglected among us, or might be better performed. Some, perhaps, will deem them trivial things ; but their effect is vast and serious. It is chiefly from inattention to what are thought small things, that Episcopalians are so generally supposed to be more deficient in pious zeal and religious feeling than other Christians. In things of greater notoriety, we have naturally more regard to decency and reputation. True piety, like good manners, is better seen in smaller matters. I should not be faithful to you, nor to our divine Master, nor to his Church, did I not sound the trumpet, and give warning, when danger appears. If we, who are watchmen in Zion, are united in our labours, and are faithful in all, even the minutest duties, how can we doubt, that with such advantages, as through the Lord's blessing, we possess, his work will prosper in our hands.

Permit me then, first, to recommend to every minister of Christ, who has a parochial charge, to ascertain accurately who are properly under his pastoral care ; and, as a faithful shepherd, to watch over every soul, seeing that each one has his portion of meat in due season. Though we are ever so constant, and orthodox, and faithful in

our public teaching, our work is but half done, and the better half remains. We must watch over them individually, and teach them from house to house. The wise physician does not think it sufficient to give general rules for restoring and preserving health ; he visits the sick individually ; he learns the particular case of every patient, and prescribes such remedies as each requires. We must be *pastors* as well as *rectors*. The minister of Christ must, far as in him lies, make himself acquainted with the religious state of every individual that belongs to his parish, and do all that he can do "to bring all such as are, or shall be committed to his charge, unto that agreement in the faith and knowledge of God, and to that ripeness and perfectness of age in Christ," that none shall remain in viciousness and error. This reason requires ; the Scriptures clearly teach it ; and it is solemnly enjoined upon each of us at the time of our ordination. And were we all, my brethren, more faithful in this one point, our Church would shine with renovated life. They who are Christians in name, would be better Christians in heart and life : and numbers, eager to be under the care of such faithful shepherds, would come into the Church.

In order to cultivate and increase social and religious intercourse among our clergy, I would further recommend, as often and as much as other duties will admit, that they meet and associate together as friends and brethren of the Lord's household ; that they carefully avoid all jealousies and unfriendly party feelings : if misunderstandings happen, and they sometimes will happen, that with frankness and candour they be immediately

obviated and removed ; that we may all be cemented together, in perfect Christian love.

But the utmost efforts of the clergy to awaken a more lively sense, and holy practice of religion, will avail but little, without the co-operation of their brethren of the laity. The treasure of our ministry, though highly valuable, is given in earthen vessels ; we are but weak instruments, though in the hands of God. Except the hand of Moses be supported, his weary arm will sink, and the enemy prevail.

We are best honoured, and most encouraged, when the people give due regard to all our ministrations ; when they hear the word of truth from our lips, and let it shine in their lives. As Christians are all members of one body, it is essential to health and vigour, that every member should do its office. They who are appointed wardens and vestrymen in our parishes, have it in their power to do much for the promotion of religion. The delegates to our Conventions have an important trust committed to their care, which they should faithfully execute.

If Episcopalians (who, compared with other denominations, are certainly not poor ;) were more generally liberal in giving to public religious uses, it would be much to the honour of our Church, and promote its prosperity. There are individuals, and indeed some parishes of our communion, who in this are worthy of the highest praise. But generally it is thought, and I fear with too much reason, that in such contributions we are much behind others ; and if such be the fact, we must expect also to fall behind in the increase of our Churches. If, especially, they who are rich would, whilst they

live, or at least in their wills, devote to the honour of God some part of the wealth which he lends them, it would tend to no evil, and be productive of very much good. Their children, if they have children, would probably be more blessed and prosperous ; they would, by such benefactions, judiciously bestowed, be doing good in this world through years and centuries after their decease, and probably increase their own happiness through eternal ages.

If we desire the blessing of God ; if we would see our Churches increase in numbers and piety, it is of immense importance that the forms of religion be suitably regarded in our families. Our children should not only be early dedicated to the Lord in baptism ; but brought up in his nurture and admonition. Family prayer, which we fear is much neglected, should be generally performed. They who have been baptized, should never forget that the oath of God is upon them ; and what mercies were sealed to their benefit "by the washing of regeneration."—And they should desire above all things, "the renewing of the Holy Ghost." By a serious consideration of the nature of Baptism, through God's blessing they may be prepared for confirmation, which should never be inconsiderately received, nor too long delayed.

It is also highly important to the honour and prosperity of our Church, that they who come to our communion, should, in all other respects, live as Christians. To us who minister in these sacred things, it is painful to see any, who believe that Christ only is their Saviour, neglect to do in remembrance of him, what he commanded ; and we are induced sometimes to be very urgent, that you will not

deny yourselves the inestimable benefits of that ordinance; but it gives us greater pain to see those who feast on his body and blood, by their vain or wicked lives, "crucify him afresh."

It is also necessary to the increase of true religion, to make it an object of serious concern, kept ever in view. This will appear in our making it often the subject of private conversation; in which I fear we are very generally and culpably deficient. *Religious conversation* is a thing quite different from *conversing about religion*. We may talk of all the externals of Christianity, and the visible performance of its duties, without manifesting in ourselves, or imparting to others, any thing of its spirituality. If, like the psalmist, we *speak because we believe*; if we delight to tell *what the Lord has done for our soul*; if our conversation be of the mercies of God; of the character and love of Christ; of the work of his redemption, and the doctrines of his cross, it is truly religious. If we are indeed the disciples of that Saviour, whom we preach in the Gospel, and who has done such things to save us, we must be strangely inconsistent if it be not our chief object, our greatest desire, to honour him; to enlarge his kingdom and magnify his mercies.

Another thing which, in my judgment, will tend very much to the increase of our communion, and the last which I shall mention, is the cultivation of love and harmony among all Christian people. In the present state of religion, few things, if any, are, in practice, more difficult, than the wise and just regulation of our conduct towards the various sects of Christians. We must follow after charity; and yet we must maintain truth. There is scarce one thing

that can be named, peculiar to the Gospel of Christ, which is not by some, calling themselves Christians, rejected or denied. To say that these differences are unessential, is virtually saying that nothing is essential; that we may believe or disbelieve any thing without danger to our souls. We must contend earnestly for that faith, which, according to our best judgment, was delivered to the saints by inspiration of God. At all proper times, and in every suitable way, we must shew that we are not ashamed of the Gospel of Christ; that we glory in the saving doctrines of his cross; and not the less, because to the Jews they are a stumbling block, and to the wise men of this world foolishness.—But let us not, in maintaining the doctrines, depart from the spirit of Christianity.

Finally, brethren, if God shall let us alone this year also; if through the Lord's indulgent goodness, our lives and labours shall be prolonged through another annual revolution of fleeting time, let us pray, and let us endeavour, that we may be more faithful than in years past; and that we may again meet together under brighter circumstances of peace and prosperity.



The following communication was not received in season for insertion in our last number.

For the Churchman's Magazine.

THE *Connecticut Observer* of December 6th and 13th, contains a Review of Remarks on Mr. Hart's Sermon, to be found in the Churchman's Magazine for October. The strictures of the reviewer on the style and manner of the Remarker, as having little relation to the sub-

ject, shall be passed in silence. Interspersed with these strictures is a defence of Mr. H's conclusion, drawn from several passages quoted by him from the learned *Dr. Barrow*. Now the remarker admitted that the quotations were fairly taken, and that from them alone the conclusion was, at least, plausible. At the same time, it was contended that these passages were susceptible of a different import from what was given them, and that differently they ought to be understood, in order to reconcile the *Dr.* to himself, in other parts of the same treatise. To substantiate this, several passages were produced which can, by no construction, coincide with the doctrine of parity in the christian ministry. No notice is taken of these quotations by the reviewer, save by one remark, that he is not answerable for *Barrow's* contradictions. True he is not. But every man is answerable, at the bar of criticism, for any injustice he may do a writer, whether living or dead, by pressing his words into a service not intended by himself; and thereby rendering him liable to the charge of self-contradiction.

In the *remarks* the merits of the original question between parity and imparity in the ministry, were not intended to be touched. All that was attempted, was to show that *Barrow*, when fairly construed, with reference all the while to himself, was no advocate for parity. Perhaps it might have removed some misapprehensions, and tended to elucidate the subject, had that question been stated more in detail, and in its proper light. Such a stating was not over-looked when the remarks were written; but was omitted, lest it should swell the article beyond what can be allowed to a single piece, considering

the limited size of the Magazine. No Episcopalian, who correctly understands the controversy, ever maintains that Bishops are, in the language of *Barrow*, "successors of the Apostles by univocal propogation," but that the apostles under the guidance of inspiration, did organize the visible church, with different grades in the ministry. These grades, in times very nearly primitive, were denominated *Bishop*, *Presbyter* and *Deacon*: and that this organization was designed to continue in the church. In common and popular language it became customary to call bishops, as the higher grade, and by way of eminence, successors of the apostles; not that they were, or ever pretended to be such, in rights and powers. Whatever power they had, they derived from apostolical appointment, and not by succession; receiving it by deed of gift, and not in right of heirship. Such an *Episcopalian*, it is believed, every one who reads *The Treatise of the Pope's Supremacy*, with attention, will see was *Dr. Barrow*. His language is, as quoted in the *remarks*, "each did receive his power from one, (immediately or mediately,) whom some apostle did constitute bishop, vesting him with authority to feed the particular flock committed to him, in the way of ordinary charge." And such an Episcopalian is the remarker; believing he shall offend no one, in making this avowal.

Not wishing to prolong or embitter controversy, these remarks shall be concluded, by setting the reviewer right, wherein he has fallen into a mistake in point of fact. In the third paragraph from the end of his strictures, he obviously supposes the last paragraph but one, of the *remarks*, to come from the author himself; whereas it was

taken from *Bishop Brownell's Comment* and intended to be given the reader in the same type with the next preceding. But owing to the distance, at which the Editor resides, it went through the press in larger type. No notice has been taken of the error in the subsequent numbers, on the presumption that most readers would see from the antiquated style, whose words they were reading. This expla-

nation while it affords some good excuse for the reviewer's mistake, puts a somewhat different complexion upon the paragraph that has been misunderstood; and entirely removes the force of his strictures representing the argument for prelacy as altogether misplaced; as certainly it would have been, had it come, as was supposed, from the remarker himself.

POETRY.

For the Churchman's Magazine.

ODE TO FEBRUARY.

Stern winter still holds on his frozen sway;
The landscape all in icy fetters bound;
From yonder hill the morning ray,
Or setting west, with undulating glare,
Reflective, broadening beams; while
hush'd the winds,
As chill'd to stone the ambient air.

The hardy feather'd tribes now flitting round,
Their scanty portion gleam from withered plants, [ground,
Scarce peeping o'er the snow-clad
Releas'd from toil the sober ox, in pride,
Leads forth his subject herd to browse
Along the sunny forest side. [at ease,

Now night-fall comes, with grateful low they speed, [voice;
Re-greeting glad the master's welcome
Within the stall the generous steed
Neighs at the well-known tread, and asks his share.
Be wise ye swains, nor grudge th' appointed dole,
While deep-ton'd sighs the breezing air.

For see the heifer scowling snuffs the blast [dawn
Prognostic sure, that e'er to-morrow's
A roaring tempest, sifting fast
The eddying snow, the nether air shall fill, [shroud
Block deep the beaten pass-way, and en-
With purest white the distant hill.

Lull'd is the storm, red glows the setting west;
Bright Hesper sparkling breaks from forth the cloud,
As plunging to her evening rest.
From heighthen'd arch the horned moon descends;

The faintly twinkling stars whirl on, as each

Successive on her course attends.

Smooth glide the hours through lengthen'd night serene; [guilt
As calm the breast, that undisturb'd by
Rests conscious of the hand unseen,
The mighty power, the universal soul
Of things, who chains the winds, who wields this globe
And bids it ceaseless where to roll

For the Churchman's Magazine.

HYMN.

"O that I had wings like a dove; for then would I flee away, and be at rest."—Psalm lv. 6.

See how, on noiseless wing, the dove
Glides fleetly through the air;
Not finding here her rest, above
She mounts, and finds it there.

So would my soul from earth arise,
And flee from sin away:
So would she seek the farthest skies,
Where reigns eternal day.

Groaning beneath affliction's rod
By tempests tost and driven,
O might she fix her hope on God,
Then soar to Him in heaven!

There stormy winds shall rage no more,
And sorrow there shall cease;
No pain, no grief shall reach that shore,
Where stands my home of peace.

This is a world of sighs and tears,
Which cease but in the tomb:
On high a glorious world appears,
Where joys immortal bloom.

O had I then the rapid wing
With which the dove is blest,
How eager would I upward spring
To gain my Heavenly rest

LATIMER.

LITERARY AND PHILOSOPHICAL INTELLIGENCE.

WILLIAM STAVELY of Philadelphia has just published a Review of a Treatise on the Philosophy of the Human Mind, by Thomas Brown, Professor of Moral Philosophy in the University of Edinburgh: by the Rev. Frederick Beasley, D. D. Provost of the University of Pennsylvania. The author of this Review has published a work the title of which is *A Search for Truth*, or an inquiry into the Philosophy of the Mind, a work which deservedly stands high among those on the Science of Metaphysics. Dr. Beasley is one of the ablest Metaphysicians our country has produced. He has the rare merit of discussing the most abstract subjects with great perspicuity, and we recommend this, with his reply to Waterland on the argument a priori, for the existence of God, to the notice of those who are fond of Metaphysical disquisition.

Paraphrases of select portions of Holy Scripture. A neat pamphlet of 16 pages with this title appeared some months since. It contains a few brief and just observations on the introduction of paraphrases into the metrical department of the Prayer Book, and more than seventy paraphrases of different parts of scripture. In general we think the selection judicious and the poetry good, and we confess that we have a decided preference for them, instead of hymns of merely human composition. We owe the author an expression of gratitude for the pleasure which he has afforded us, and hope the work will attract much attention from the Committee of the General Convention of the Protestant Episcopal Church on the subject of the Psalms and Hymns, and be deemed worthy the consideration of the Convention itself. The author proposes that in the metrical department of the Prayer Book there shall be Psalms, Paraphrases and Hymns. He remarks, "any paraphrase of scripture, however loose, if it be allowed by the Church, is of at least equal authority with an uninspired hymn; and if it be close, a version or nearly such, its authority is far superi-

or. Paraphrases, on the average, therefore, rank above human hymns and are inferior only to absolute versions of the Psalms." "Many of these paraphrases are of an elevated cast, and proper for acts of praise, or else for that deep and solemn musing which is the praise of affliction. But in a large proportion of them there is rather kept in view the apostolical direction; *Teaching and admonishing in Psalms and Hymns, and Spiritual Songs*. If character is so much formed by metrical pieces in common use, as was believed by a great author, it is evident that *teaching* sound doctrine and practical *admonishing*, are among the most proper and most useful objects of these forms of devotion."

A new and complete edition is announced in England, of the *Origines Ecclesiasticæ*; or the antiquities of the Christian Church, and other works of the late Rev. J. Bingham, with many additional annotations, several original sermons, and a Biographical account of the author, by the Rev. R. Bingham.

The four volumes of sermons by the late Dr. Doddridge, the publication of which was directed by his will, and which have hitherto remained in the custody of the family, will shortly appear from the London Press.

A comparative view of Christianity, and all the other forms of religion which have existed, particularly in regard to its moral tendency. By W. L. Brown, D. D. Principal of Mareschal College, Aberdeen. 2 vols. 8 vo.

Through the instrumentality of the Prayer Book and Homily Society, and other Religious Associations, the Prayer Book and the Book of Homilies have been translated into most of the European languages and a considerable number of those of Asia. 2000 copies of the morning and evening service and Psalter in Chinese, it is supposed were printed last year.

The London religious Tract Society have printed tracts in 42 different languages.

ECCLESIASTICAL INTELLIGENCE.**PALESTINE MISSION.**

Intelligence has been lately received from Messrs. Fisk and King, who are employed under the direction of the American board of Commissioners for Foreign Missions. It is stated that the particulars of their journey, as well as of their visit to Jerusalem, are full of melancholy interest. Messrs. Goodale and Bird have succeeded in establishing a school at Beyroot, which is represented to have exceeded their most sanguine expectations. It contains between 80 and 90 scholars, all of whom are Arabs, the greater part of them belonging to the Greek Church. Three of them are Mahomedans. "In Turkey," say they "every thing is uncertain; but there was, humanly speaking, much less probability a year ago that we should be able to establish these schools, than there is now, that we shall succeed in establishing others."

SOCIETY FOR THE ADVANCEMENT OF CHRISTIANITY IN PENNSYLVANIA.

The Missionaries employed by the society are the Rev. Messrs. J. P. Bausman, S. Marks, N. Davis, W. Eldred, D. C. Page, C. Smith, and J. Wiltbank.

The Rev. Mr. Bausman labours in Fayette county with great prospects of usefulness.

The Rev. Mr. Marks represents the parishes where he performs Missionary labours to be in a prosperous and encouraging condition. He is unable to comply with the numerous applications for his services.

The Rev. Mr. Eldred in Lycoming, and the adjacent country, has laboured with great zeal and ability, and his success furnishes strong reasons for believing that suitable missionaries only are wanting to place our Church in very respectable standing in that district.

The Rev. Mr. Davis, at Reading, has a flourishing Church, a commodious edifice has been erected here, and is ready for consecration.

The Rev. Mr. Smith has recently entered upon a mission at Meadville and

Franklin, where the prospect of success is encouraging.

The Rev. Mr. Page is to labour in the western section of the State.

The Rev. Mr. Wiltbank is settled at Francisville under the auspices of the Society, and has spared no exertions to promote its views.

The society has published two editions of the Common Prayer Book.—The amount of receipts for 1825, is \$2,467 90. Its disbursements for the same period is \$2,196 51, leaving a balance in the treasury of \$271 39. The permanent fund has been increased the last year \$675 50. By the bequest of Dr. Pilmore the further sum of \$100, will be added. It now amounts to \$7000 97.

ORDINATIONS.

At an ordination held in St. Stephen's Church, on the 23d Dec., the Rt. Rev. William White, D. D., admitted Mr. JOHN DAVIS, late of the Diocese of North Carolina, and the Rev. JAMES WARD, (a colored man) late of the Presbyterian Church, to the holy order of Deacons.

At a special ordination in Christ's Church, Hartford, on the 4th of Jan. 1826, the Rt. Rev. T. C. Brownell, D. D. LL. D., admitted Mr. CLOUD, to the holy order of Deacons.

On the 12th Dec. 1825, the Rt. Rev. Bishop Moore, of Virginia, admitted Mr. WILLIAM D. CARNS, and Mr. WILLIAM L. MARSHALL, students of the Theological Seminary of Virginia, and Mr. WILLIAM JONES, of Norfolk, to the holy order of Deacons.

On the 23d of Dec. 1825, the Rt. Rev. Bishop Hobart held an ordination in St. John's Chapel in the city of New York, and admitted Mr. JOHN M'CARTY, and Mr. JOSHUA L. HARISON, to the holy order of Deacons.

At an ordination held in St. Mark's Church in the city of New York, the Rt. Rev. Bishop Hobart admitted Mr. JOHN S. STONE, to the holy order of Deacons.

NOTICE TO CORRESPONDENTS.

LATIMER will accept our thanks for his communications. Eliza's Grave will be inserted in our next.

PROSPECTUS
OF THE
CHURCHMAN'S MAGAZINE.

WHILE all other denominations of Christians are industriously circulating periodical works, calculated to disseminate their own peculiar views of Christianity, it should not be said that Episcopalians have not zeal and energy enough to support a publication, primarily dedicated to a like purpose. And that it may not be so said, the CHURCHMAN'S MAGAZINE is again offered to their patronage, with a promise on the part of the proposed Editor, that if sufficient encouragement shall be given, the work will shortly commence, and be conducted on the same principles as heretofore. No claims to a spurious liberality, which is usually insincere, will find place in its pages. But the plain, old-fashioned doctrines of the Bible, and of the venerable Church which gives it name, shall be maintained and enforced. With these professions, fairly stated, assistance is asked of all who may be disposed to enrich its pages with their communications.

TILLITSON BRONSON.

Cheshire, December 1, 1824.

CONDITIONS.

The work to be printed on good paper, with a neat type, in monthly numbers of 32 pages each, and be sent to subscribers by their direction, and at their expense.

The price to be One Dollar and Twenty-five Cents by the year, or for

twelve numbers; one half on delivery of the first number:—or, One Dollar and Fifty Cents at the end of six months.

All letters and communications intended for the work, must come, if by mail, post-paid.

Notice.

AGENTS and Subscribers are reminded that the March Number will conclude the current year with this publication; they are therefore desired to renew their exertions for the ensuing year, and make returns as soon as may be, either to the Editor at Cheshire, or to the Printers at Middletown.

N. B. The same number of copies will continue to be sent, until otherwise directed.

EDITOR.